

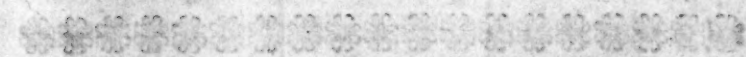


A FREE
EXAMINATION
OF THE
MEMOIRS of Lord *LOVAT*.



[Price One Shilling.]

13
Vol. 68
H Fraser (G.) Baron Fraser
of Lovat.



A FREE

EXAMINATION

OF THE

MEMOIR



[Price One Shilling.]

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A FREE
EXAMINATION
OF A a. 5913
MODERN ROMANCE,
INTITLED,
M E M O I R S
OF THE
L I F E of Lord *LOVAT*.

Wherein the Character of that Nobleman
is set in its true Light, and vindicated.

— — — — — *Hic fugit omnes*
Insidias, nullique malo latus obdit apertum,
Cum genus hoc inter vitæ versetur, ubi acris
Invidia, atque vigent ubi crimina; pro bene sano,
Ac non incauto, fictum, astutumque vocamus.

HOR. Lib. I. Sat. 3.

L O N D O N :

Printed for W. WEBB, near St. Paul's
MDCCLXVI.

of
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A FREE
EXAMINATION
OF A
MODERN ROMANCE,
INTITLED
MEMOIRS
OF THE
LIFE OF JOHNAT



Wherein the Character of a Nobleman
is set in its true Light and vindicated.

By the Author of the
"Memoirs of Johnat"
London: Printed by W. W. near St. Paul's Church-Yard.
MDCCLXXVI.

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A FREE
EXAMINATION
OF A
Modern Romance, &c.



F Depravity of Morals and Manners be a certain Consequence of *Infidelity*, as has been suggested by many Writers of great Eminency, we may conclude the Charge of *Free-thinking* brought against the present Generation to be more justifiable than we are willing to have it thought. Our Fathers had their Vices in common with other Nations, but we have adopted, almost universally, Vices unknown

known to the rest of the World; or rather there are no Limits to our Viciousness; as if having any Tendency at all to Virtue, was being uncourtly and unfashionable.

This dangerous Depravity is visible in all the Classes of the Community, but in none more conspicuously than where it might be least expected: And if the Leaders err, what Wonder is it that the Followers go astray? If the Learned set bad Example, well may the Illiterate be excused for treading in their Footsteps. Writers may be deemed the Cooks of the Public, who vitiate or correct the Palate of the People in Proportion to the Quantum of Virtue or Vice with which they season their Works.

Are the People in love with Fiction and Romance; 'tis because Writers have dealt exuberantly in those Commodities of late. Are they fond of Scandal, Detraction, Acrimony of Expression, of Indecency, and even of Obscenity; is it not owing to the Lucubrations of certain modern Scribes, who consider only making the most of the Market? And if the Spirit of Uncharitableness is gone forth among the People, who has let it loose but those venal Writers, who spare no Character, nor are Slaves to Truth any longer than Truth
qua-

quadrates with their Views of making the most of their Works, which they never fail to calculate for Times and Seasons?

There are some Writers that are no less Mechanicks than the Printers of their Works; and are as inattentive to every Consideration, except vending their Labour to the best Advantage. They think a specious Title-page will be a Recommendation to the Bookseller, and reckon no less on the Approbation of the common Run of the People, if the Subject turn upon some Object just then fresh come upon the Theatre of the Public. Thus, without Decency or Remorse, do these Adepts in the Mystery of Times, Seasons and Subjects, these Pamphlet-mongers, hack and mangle even exalted Characters, if they happen to be in Season, with as little Ceremony and Reserve, as an Ordinary of *Newgate* publishes those of the Convicts in his Charge.

I am led to the Consideration of this Subject, in which the Community is more nearly interested than may appear to many, by the Perusal of a late libellous Romance, intituled, *Memoirs of the Life of Lord Lovat*. I am not mistaken, I think, in calling this Production a Libel; for even were all the Facts alledged there true, as certainly they are not, the Law of the

Land strictly forbids these Sort of Publications. Tho' my Lord *Lovat* has the Misfortune to fall under the Displeasure of the Government, yet in the Eye of the Law is he intitled to all the Rights of a Subject, and the Privileges annex'd to his high Rank, till he is formally convicted or attainted. Therefore I cannot help looking upon this sham Life as a Libel upon his Lordship, an Imposition upon the Public, and an Indignity to the Peerage. 'Tis not for a private Man to presume directing the Resentment of their Lordships; but the Injured having a natural Claim to public Protection, I doubt not but an Attempt to rescue the Character of a Nobleman, unable to procure himself Justice from Obloquy and Misrepresentation, will be received by the Public with Candour.

The Author, whomsoever he be, of this Romance, is certainly no Novice at his Trade. He not only understands the Craft of Time and Season, but has acquired a sufficient Stock to carry on his Trade to Advantage. This is visible in his Introduction, where he borrows the only Shape that could colour his Undertaking or gain him any Credit with the Public. * " The " Author of the following Sheets thought " that certain Anecdotes, which he has " col-

“ collected of the Life of Lord *Lovat*
 “ from the Histories of public Transactions,
 “ in which his Lordship was employed or
 “ concerned, *from a personal Acquaint-*
 “ *ance with his Lordship for many Years,*
 “ and from the Author's own Observation
 “ of his Conduct and Behaviour in the
 “ peaceable Period of his Life.”

After the Author had thus artfully hinted to his Readers the only Information that could acquire him their Confidence and good Opinion, he proceeds with equal Skill to command their Attention, by setting before them the high Quality and Importance of the Subject of his Narrative. The following Account, therefore, which he gives of the ancient and honourable Descent of the *Frasers*, being wholly to captivate the Reader, was never intended as a Compliment to the Hero of his Novel, whom all along he raises, as *Milton* did the dark Hero of his inimitable Poem, only that his Fall may be the more conspicuous. If any Excellencies are produc'd by our Author, of Lord *Lovat*, 'tis only with an Intent that his Lordship's Defects should appear more naked and glaring.
 † “ But however that may be, it is agreed
 “ by all, that the *Frasers* were a power-
 “ ful

“ ful and flourishing People in the Reign
 “ of *Malcolm IV.* King of *Scotland*, about
 “ the Year 1153; this Family enjoyed
 “ large Possessions in the Shire of *Tweedale*
 “ and elsewhere in the South Parts of
 “ *Scotland*.”

The Author goes on illustrating the
 Heroic Actions of this distinguished Family
 till the 13th Century, wherein the Chief,
Sir Simon Fraser, was put to Death by
 our King *Edward I.* for a Crime, which
 reflects as great Honour on the Family of
 the *Frasers*, as the Punishment does Dis-
 honour on the Memory of that *English*
 Monarch. “ * The brave *Sir Simon* had
 “ afterwards, in the Course of this War,
 “ the Misfortune to be taken by Treache-
 “ ry, and by Order of *Edward I.* was
 “ brought up Prisoner to *London*, where
 “ he was condemned and executed as a
 “ Traitor; and that, as his Countrymen
 “ observed, for no other Crime, but brave-
 “ ly persisting in the Defence of the Li-
 “ berties and Independency of his Coun-
 “ try, when invaded by a Foreign Power.”

*For no other Crime, but bravely persist-
 ing in the Defence of the Liberties and In-
 dependency of his Country. — A glorious
 Motive for taking up Arms! A Motive
 which should fire every Breast; a Motive*
 that

that can't fail inflaming every Breast un-
 fully'd by Corruption, and untinged by
 Prejudice. 'Tis amazing, that no Coun-
 sellor about *Edward I.* had the Virtue to
 advise him against putting Sir *Simon Fra-*
ser to Death. That Prince might have
 been naturally jealous of his Power, and
 violent and tenacious; but it is impossible
 but he must have shewn more Indulgence
 to Sir *Simon*, had any about him had the
 virtuous Courage to lay before him the De-
 fect of his own Title to *Scotland*, and the
 Rectitude of the Resistance of the *Scots* for
 shaking off a Foreign Yoke. A Prince of
Edward's Penetration must necessarily
 have distinguished between a positive and
 imaginary Rebellion, and soon have seen
 that That imputed to Sir *Simon Fraser* was
 of the latter Species, had not his Cour-
 tiers been mere Sycophants, who studied
 more the Gratification of his Passion than
 his Honour or Character.

The Word Rebellion, tho' *English*,
 seems to be greatly misunderstood by many
 honest, well-meaning *Englishmen*, who
 indolently suffering themselves to be car-
 ried away with the Tide of Prejudice, take
 Things as they are handed to them, with-
 out Enquiry or Examination. Resist-
 ance does not necessarily include Rebelli-
 on, and consequently every Man who re-
 sists

sists an established Government is not a Rebel, if the Government be founded in Ufurpation. *Edward* I. had, most certainly, no equitable Title to the Crown of *Scotland*, however speciously he may have coloured it by Conquest, or a much worse Pretension, the involuntary Cession of *Baliol*. Therefore, in no equitable Construction of the Word, was Sir *Simon Fraser* guilty of Rebellion against *Edw. I.* any more than the brave *Wallace*, General of the resisting Party, whom that Prince very unjustly put to Death.

Edward I. was a Prince of great Endowments, but I can never think his Annalists in earnest when they compliment him on his Persecution of the *Scots* who adhered to the Interest of their Country and Royal Family. They may swell his Praise, if they will, with the Conquest of *Scotland*; but in bestowing Encomiums upon him for his Butchery of the resisting *Scots*, they blacken instead of brightening his Character.

'Tis remarkable, that this great *English* King, who, according to some of his Panegyrist, had conquer'd *Scotland* three times, and had, by the Sword and the Ax, cut off most of the *Scots* Families of Distinction, ended his Life by the Loss of Blood *, where he had shed so much of it.

'Tis

* *Edward* 3. died of the Bloody Flux at *Borough* on the Sands, a small Town in *Scotland*, July 7, 1307.

'Tis not for Man to scrutinize the Dispensations of Providence ; but we may say, that according to the vulgar Notions of Right and Wrong, and of Lenity and Cruelty, the Place and Manner of *Edward's* Death denote as well the Wrath as Justice of the Divine Arbiter.

I am always sorry to see the Partiality of our Historians in regard to *Edward's* Arbitration between *Bruce* and *Baliol*: 'Tis so dishonourable, so shameful for a Prince to have made so bad an Use of the Confidence reposed in him, that I have often wondered why our Annalists have not endeavoured to soften and palliate that ignominious Transaction more. How meanly designing, how much below the Dignity of a great King, was it for *Edward* to have awarded for *Baliol*, that he might pay him Homage and keep him in Servitude ! But behold the different Dispositions of Providence. The Son of that very *Bruce*, whom *Edward* wronged of the Crown, gloriously struggled with a Series of Difficulties, seemingly insurmountable, and at last wrested the Diadem unjustly given from his Father, from the Oppressor of his Country. There is something so particular in the Story of *Robert Bruce*, and tho' true, has so much the Air of Romance, that I can't think a Sketch of it, as related

B

by

by one of our late Writers, will be distasteful to the Reader.

“ After *Robert* had been solemnly crowned at *Schoon*, he found it difficult to stand his Ground; for having lost two Battles against the Earl of *Pembroke* whom *Edward* had sent to oppose him, he had the Mortification to see himself dispossessed of his strong Holds; his Relations persecuted; his Wife thrown into Prison; his Brothers kill’d; so that being universally abandoned, he himself was obliged to leave his Country, and to retire into one of the † *Hebrides*, where he lay conceal’d at a Friend who was his Relation, and there continued in Expectation of more propitious Times. But *Edward* return’d to *England*, *Robert* came out of the Place where he had concealed himself, assembled the Remains of his scattered Army, and reinforc’d it with new Levies. With these Forces he attacked the Earl of *Pembroke*, defeated and took him Prisoner, and so became Master of the Field, and at last of the whole Kingdom.”——The Author proceeds thus; *Edward* hereat being extremely exasperated against the *Scots*, he was determined to ruin their Kingdom; but scarce was he arrived at *Carlisle*, where he had
“ got

† The Islands between *Scotland* and *England*.

“ got together a very fine Army, but he
 “ was seized with a Fit of Sickness which
 “ put an End to his Life.”

The unjust Punishment inflicted on one of Lord *Lovat*'s Ancestors, for what should endear him to all true Patriots, led us insensibly into a Digression concerning the Nature of Rebellion, and the different Distributions of Providence in regard to *Edward I.* and King *Robert Bruce*; but we will resume our Subject.

The whole Scope of the Romance under our Consideration, being to vilify and asperse the Nobleman unhappily fallen under the Displeasure of the Government, 'tis no wonder that we find him every now and then nibbling at his Principles both religious and civil. With this Writer my Lord *Lovat* is alternately a Protestant and Papist, a Revolutioner and Jacobite; and yet there are few Presumptions more pregnant with Truth, than that his Lordship's Principles have been always steady and the same, however the Nature of publick Affairs, and that of his own private Concerns, may have obliged him sometimes to seem to vary in his Conduct. This may be elucidated by several Passages of his Lordship's Life untouch'd by this Author; but I shall chuse to prove it from his own Words.

To prepare his Reader for the Portrait he design'd to draw of my Lord's Civil Principles, he tells them, with a Sneer, that weak Men, that is, * " The Superstitious
 " Part of Mankind may look upon this
 " (that is, the Punishment inflicted on Sir
 " *Simon Frazer* by *Edward I.*) as portent-
 " ous to the present *Simon*, who pretends,
 " but with what Reason the Readers are at
 " Liberty to judge, that he has lately act-
 " ed from the same glorious Motives, and
 " for the like worthy and virtuous Ends."

—We shall consider his Lordship's Religious Tenets hereafter, but for the present shall animadvert upon his Civil only.

It does not fall to every Man's Lot to take up a sound and rational Principle; for such ought that to be to which an honest, virtuous Man would wish to adhere. Education interferes often in this Election, and Interest much oftener, to oppose which there needs a better Judgment and more Probity than most Moderns are blest'd with. But the Choice once made, a Man of Honour would abide by it, till he is made sensible of his Error. But let it be observed, that Justice, and Reason founded upon it, should be the only Guides in those Instances. Interest should by no Means be permitted to take the Lead on these Occasions, as it cer-

certainly viciates the Heart and clouds the Understanding.

If a Man take up a Principle, repugnant to his visible, immediate Interest, it may reasonably be presumed that it is founded upon that Basis of Justice and Reason we have recommended, as that only on which all Principles should be built. And should such a one be thought erroneous in the Opinion of others, at least ought they to commiserate him, as an Object rather of their Pity than Resentment. Far be it from my Thoughts to vindicate, much less recommend, so unsound, unfashionable, unbeneficial a Principle as that of Jacobitism; but I can't help being of Opinion, at the same Time, that they who take it up fall under the Description of those who think to take Justice and Reason for their Guides; without any doubt, Interest can have no Share in the Choice: Perhaps Education may, but still these firmer Aids must come to its Support, or the Allurements of Honours, Titles and Preferment would soon prevail.

A Man should be extremely cautious in his Election of Principle, especially in a Country, such as ours, where the two Fundamentals are so diametrically opposite to each other. One is founded on the present Constitution, which, to be sure, is founded on that virtuous Basis I have been recommending;

mending ; the other, on that Constitution which the deluded Jacobites suppose to have preceded the glorious Revolution. The latter, tho' erroneous, yet when it is steddily adhered to, carries with it such an Appearance of Virtue, as should incline one to compassionate the deluded Professor. And it is in this Sense only, that is, on account of his Steddiness in Principle, and not for the Principle itself, that I pretend to justify my Lord *Lovat*. I am as much an Enemy to Jacobites, and as averse to their Civil Principles as the Lord President *Forbes*, who seems with me, in his Letter to Lord *Lovat*, to pay a Regard to Steddiness of Principle, how erroneous soever. The only Difference between that eminent Civilian and I, is, that he thinks Lord *Lovat* not steddy in Principle, and I do. 'Tis possible he may have more weighty Reasons for his Opinions than he advances in his Letter ; I shall produce mine as soon as I have allowed the Lord President to speak for himself.

“ * And I am sorry to tell you, my Lord,
 ‘ that I could sooner undertake to plead the
 ‘ Case of any of those unhappy Gentlemen,
 ‘ who are just now actually in Arms against
 ‘ his Majesty, and I could say more in de-
 ‘ fence of their Conduct, than I can in
 ‘ defence of your Lordship's. The Duke
 ‘ of

' of *Perth* and Lord *Ogilvy* never qua-
 ' lified, nor did they ever receive the smal-
 ' lest Favour from the present Government;
 ' but on the Contrary, were both stripped of
 ' their Titles and Honours, and, from Men
 ' of the first Quality, reduced to the State
 ' of private Gentlemen, since the Revolu-
 ' tion, and may both be supposed to act
 ' from a Principle of Resentment, and only
 ' took up Arms to recover what they
 ' thought themselves *unjustly* deprived of.
 The Word *unjustly* put here, plainly shews
 what the Lord President's Opinion was of the
 Principles of the Duke of *Perth*, and those
 who then took up Arms.—' These, he says,
 ' and such like Apologies, may be offered
 ' in defence of most of the leading Men in
 ' the present Rebellion; but what shall I
 ' say in favour of you, my Lord, &c.'

We are to consider the Lord President as
 one exhorting his Friend to desist from an
 Action that would probably draw after it
 the Ruin of his Family; and therefore it
 is not to be wondered that we find him
 paying no Regard to Principle, as to Lord
Lovat, though he evidently does as to the
 other Chiefs. His sole Business being to
 deter his Friend from the Execution of a
 Scheme he had formed, he was to attack
 him in the most sensible Part, at least that
 Part which he thought most so, which was
 his

his *Interest*. And indeed it must be allowed, that the Lord President had planted his Battery like a Knower of Men and a Man of Skill; it being certain that the generality of Mankind are to be taken and held by their Interest. Whenever therefore we see a Man swerving from this general Rule, we may conclude him steady to a Principle founded on Reason and Justice, I mean that which seems to him to be Reason and Justice. For it is not to be expected that every Man is bless'd with the Lights of true Reason and pure Notions of Justice. But be his Lights and Notions what they will, he may be deemed truly steady, when he firmly adheres to Principles founded on such as he is endowed with.

Had the Lord President admitted of Lord Lovat's Principle, he must be obliged to combat it, and convince him of his Error, which probably he thought was not so likely a Way of deterring him, as by setting his *Interest* before him. Therefore after he had told his noble Friend, that Apologies might be offered in favour of the other Chiefs in Arms, he adds, *but what shall I say in favour of you, my Lord?* As much as to say 'My Lord, the Duke of Perth, ' Lord Ogilvy, and other Leaders in the ' Rebellion, acting by Principle, founded, ' as they fondly think, on Reason and Justice,

fice, are to be pitied, and may be apologized for; but you can pretend to no such Indulgence, whose Principle, if any you have, is founded on Interest only.

But with the President's Leave, I think Lord *Lovat*, in his Answer, shews evidently that he was of the very same Principle with those for whom that learned *Civilian* could find an Excuse*. "And suppose, says Lord *Lovat*, that this venturous Prince should be utterly defeated, and that the Government should carry all in Triumph, no Man can think that any King upon the Throne would destroy so many ancient Families *for engaging in a Cause that was always their Principle, and what they thought their Duty to support.*" Lord *Lovat*, in these last Words, sets forth very emphatically, not only the Principle of other Chiefs, but his own; and we may presume that *a Cause which they thought it their Duty to support*, was a Principle founded on their Lights and Notions of Reason and Justice. Therefore to view Lord *Lovat* as acting steadily on a Principle, virtuous in his Comprehension, I can't see why he may not, like other mistaken Men, be intitled to the Lord President's Indulgence.

C

Before

Before I proceed to shew that Lord *Lo-*
vat's Principle was always the same, how-
 ever Times and Seasons might have obliged
 him to vary his Conduct, let us hear him ex-
 patiating on the Wisdom and Lenity of
 King *William* on a like Occasion with
 the present Rebellion. I do this the ra-
 ther that our second *Deliverer*, who takes
 his Name from the first, may be consider-
 ed as copying and treading in the Steps of
 that gracious King, who chose rather to re-
 claim than chastise the mistaken *Scots*. †
 ' King *William* was as great a King as to
 ' his Knowledge of Government and Poli-
 ' ticks, as fate for many hundred Years upon
 ' the Throne of *England*; and when his Ge-
 ' neral, who was one of the best in *Europe*,
 ' was defeated, and forced to run to save
 ' his Life, and all his Army routed at *Killi-*
 ' *crancky* by a handful of *Highlanders*, not
 ' full two Thousand, King *William* was
 ' so far from desiring to extirpate them,
 ' that he sent the Earl of *Breadalbine* with
 ' twenty five thousand Pounds *Sterling*, and
 ' fought no other Conditions from them,
 ' than that they should live peaceably at
 ' Home. So, my Lord, we cannot ima-
 ' gine, that tho' the *Highlanders* should be
 ' defeated at this Time, and most of them
 ' killed, and the Government full Masters
 ' of

' of the Kingdom, that any Administra-
 ' tion would be so cruel, as to endeavour
 ' to extirpate the whole Remains of the
 ' *Highlanders*. Besides, it would be a dan-
 ' gerous Enterprize, which we nor our
 ' Children would see at an End. I pray
 ' God we may never see such a Scene in
 ' our Country, as Subjects killing and de-
 ' stroying their Fellow-Subjects !

Old Men are tenacious, and apt to think
 every thing right that happens to be similar to
 what they thought so in their younger Days.
 But it seems Lord *Lovat* had not seen *Phar-*
salia when he wrote his Answer to the
 Lord President, nor had he consider'd that
 Systems of Politics, like others, are liable
 to Changes and Variations. Even Modes
 of Discipline and Indulgence, vary like
 other Fashions. And for any thing I know,
 there may be Modes subject to Variations,
 even in Government. But be that as it
 may, 'tis happy for the late rebellious *High-*
landers, that the glorious, wise, and indul-
 gent Deliverer King *William's* Maxims have
 been scrupulously observed of late, and par-
 ticularly by his royal Name-fake.

The Author of Lord *Lovat's* Life, en-
 deavours throughout his voluminous Ro-
 mance, to insinuate that of this Nobleman,
 which in the Opinion of all honest Men,
 would be his greatest Imperfection. He re-

presents him all along as a Man of no fixt Principle, than which no Charge can be more atrocious. A civil Principle, or Principle in Politics, is comparatively speaking, as necessary as Faith, which is another Name for religious Principle. The latter is of absolute Necessity in regard to the next Life, and the first no less so in regard to the present. What Pretensions has an Unbeliever to future Rewards, or what Recommendation has a wavering, unsteady Man of no fixt Principle, to the Benevolence of Society? Principle may be deemed the principal Band of Society; as without civil Government, which is the Object of Principle, no Society can subsist. As Government may be various according to the diversified Forms and Constitutions of different States and Kingdoms, so will Principle; but if it quadrates with the Government under which the Professor lives, it may be said to be fixt, and even virtuous; if it be founded on those Lights of Reason and Justice, of which Notice has been already taken.

According to the Light of Lord *Levat's* Reason, and his Notions of Justice, he long since formed his Principle; and however it may differ from that taken up by the Friends of our present happy Constitution, we who differ from him, cannot help paying some regard to his Zeal, mistaken as it appears to

to us. But why this Legend-Writer shou'd take upon him to strip this unfortunate Nobleman of that Virtue, I should say seeming Virtue, because so it will appear to all who adhere to a different Principle ; why, I say, this Author should attempt robbing him of his chiefest Excellency, is matter of Surprize, after what the Lord President says of him in his Letter.

This learned Lawyer, than whom none had a better Opportunity of being acquainted with Lord *Lovat's* Character and Genius, or Principle, tells him with great Candour and Freedom, that he now discovers to the World what he had hitherto endeavoured to keep a Secret. A Man without a fixt Principle forfeits all Title to true Honour or Honesty ; but a wise Man will not think himself obliged to reveal his Opinion at all Times.

* Your Lordship's Actions, says the President, now discover evidently your Inclinations, and leave us no farther in the Dark about what Side you are to chuse in the present Insurrection: You have now so far pulled off the Mask, that we can see the Mark you aim at ; though on former Occasions, you have had the Skill and Address to disguise your Intentions in Matters of far less Importance. And indeed methinks a little more of your

' Lordships wonted Artifice would not
 ' have been amiss, whatever had been your
 ' private Sentiments with respect to this
 ' unnatural Rebellion. You should, my
 ' Lord, have duly consider'd and estimat-
 ' ed the Advantages that would arise to
 ' your Lordship from its Success, and ba-
 ' lanced them with the Risques you run
 ' if it should happen to miscarry; and
 ' above all things you ought to have con-
 ' sidered your own Safety, and allowed
 ' that the chief Place above all things.'

Here we plainly see Lord *Lovat's* Cha-
 racter by one who could not be mistaken ;
 he tells him, that he now *evidently discovers*
himself, having so far pulled off the Mask,
as that the Mark he aimed at was visibly
seen. Here we see not only the Principle
 he was of, but that it was fixt and settled,
 however variable it might have appeared
 heretofore to those who studied his Lord-
 ship less than the President did. When
 this learned Lawyer sets before his Lord-
 ship two Motives, which, he says, ought
 to have determin'd him to act another
 Part, *viz.* his Interest and his Safety, he
 proves all that I contend for, which is to
 shew Lord *Lovat* to be a Man of strict
 Honour and Probity, in Contradiction to
 several who have not considered his Lord-
 ship with Seriousness, and particularly to
 the

the Author of these Memoirs, who thought to recommend his doughty Performance by falling in with the viciated Taste of the common Run of Readers, which turns too much upon Ribaldry, Fiction, and Calumny.

I cannot express Lord *Lovat's* Character in more significant Words than the Satirist makes use of in those Lines I chose for my Motto. *He has been deemed a Man of deep Deceit and Dissimulation, only because, like a wise Man, he squared his Conduct to the Age he lived in, and the Generation he had to deal with. His Lordship found himself surrounded on all Sides by Men of Craft, Design, and Deceit, and saw no way of pushing forward in such vitiated Company, or defending himself against their Wiles, but by attacking them with their own Weapons, and conducting himself by their Maxims.* But is a Man the less virtuous for guarding against the insidious Attacks of his Neighbour, or for countermining him who watched all Opportunities to over-reach him?

Such was exactly Lord *Lovat's* Case. He was an early Witness of the Wickedness of the Age, and was as early an Instance of its Oppression. He saw himself kept out of an Inheritance devolved upon him by the Death of *Hugh*, late Lord *Lovat*, who dying without Issue Male,
had

had limited the Honours and Estate of *Lovat* to his eldest Daughter, and the Heirs of her Body, cutting off thereby the right Male Heir of the Family, who was the present *Simon*, Lord *Lovat*. As one Wrong is generally supported by another, we find the Marquis of *Athol*, whose Sister the late Lord had married, perpetually persecuting the present Lord, because he would not release all his Right to the Title and Estate of *Lovat*, to the Niece, in pursuance of the Limitations of her Father, *Hugh*, the late Lord.

Thus was his Lordship, who had one of the powerfulest and most artful and intricate Men of *Scotland* to deal with, obliged to be constantly upon his Guard, to watch Attacks upon him, and to seize such Opportunities as should offer for securing to himself the Honours and Possession of his Family. In this, who can blame him? It is no Crime to deceive the Deceitful, where Justice warrants the Procedure. But even in this Instance we find his Lordship, then Captain *Frazer*, as steady and resolved in the Pursuit of what he thought right, as we have seen him ever since steadily acting on a Principle, which to him seemed founded on Reason and Justice.

“ But

* But, says our Author, in order to
 ' secure the Possession of the Honours
 ' and Estate to her, the Marquis proposed
 ' to Captain *Fraser* that he should convey
 ' and make over his Right to the same to
 ' her, and in Consideration thereof en-
 ' gaged to promote him in the Army;
 ' *but the Captain, with a noble Indignation*
 ' *rejected the Proposal, and utterly refused to*
 ' *make such a Renunciation, protesting that*
 ' *no earthly Consideration should ever induce*
 ' *him to sell his Birthright, by which he*
 ' *was intitled to the Estate of Lovat, and*
 ' *to be Chief of the Frasers.*—This Refusal
 ' greatly incensed the Family of *Athol*, and
 ' determined them to leave no Stone un-
 ' turned to ruin him.'

Here began all the ensuing Troubles of
 his Lordship's chequer'd Life. He nobly
 scorn'd to wave his Pretensions to the
 Inheritance of his Family, and thereby
 created himself the Enmity of powerful,
 bad Men, who pursued him ever after to
 Destruction. Was not a Man thus perse-
 cuted, thus wrong'd, and thus incessantly
 hunted to his Ruin, by so powerful a
 Family, under a Necessity of countermin-
 ing his Enemies in order to escape their
 Malice? This early Enmity of the *Athol*
 Family to Lord *Lovat*, if rightly consider'd,

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must

must absolve his Lordship of all that Deceit, Dissimulation, Collusion and Variation of Conduct imputed to him, not only in regard of his Designs first on the Heiress of *Lovat*, and afterwards on her Mother, but to the double Part he is said to have acted after he had openly embraced the Interest of the Court of *St. Germain's*.

As for his Views on the Heiress of *Lovat*, they were laudable and dictated by Wisdom and Prudence ; nor were his subsequent Views on the Dowager of *Lovat*, either criminal or unjust, if unattended with that Violence with which this Author is pleased to charged his Lordship. There is not an Action of Lord *Lovat's* Life that seems to bear harder upon his Character, than the Force said to be committed by him on the Dowager Lady *Lovat*. The Fact is generally believed for want of being thoroughly scrutinized and examined. His Lordship was accused of a Rape on that Lady, and he was found guilty, wherefore he must have been guilty. This is the general Reasoning, and this the general Conclusion ; whereas if the Point had been maturely and candidly weighed, it would probably have appeared in a quite different Light.

The Dowager Lady *Lovat* may have had no Objection to the Proposal of Marriage

riage made to her by Captain *Frazer*, whom she knew to be the rightful Heir to the Honours and Estate of *Lovat*; and there are yet Men living, who can attest that she had not, tho' they thought it in those Days of Injustice, as unsafe to appear in Favour of Truth, as my Lord himself judged it dangerous to stand his Trial, where he had such powerful resentful Opponents. The Truth then is, that the Lady agreed to be compelled to what she was inclined to, for fear of drawing upon herself the Resentment of a wrathful revengeful, inexorable Brother, who, she was persuaded, would never forgive her allying voluntarily with one he had declared his Enemy. The Compulsion was a Farce to blind the Marquis of *Atbol*; but the Lady, finding afterwards that even her Life was hourly in Danger, from an exasperated, haughty, imperious Brother, if she did not come into his Measures, she was forced to comply, seemingly, to agree to the Punishment of a Husband she loved.

This very Writer, whose Drift it seems to have been to vilify this Nobleman, is forced to confess partly what I here suggest upon no doubtful Grounds. '† But
' the Captain being sensible that he could
' not remain there long concealed, and

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' know-

' knowing what Search was making to ap-
 ' prehend them [by the *Atbol* Family]
 ' judged it necessary to separate himself
 ' for some time from his Lady. *The Lady*
 ' *who had then conceived a great Affection*
 ' *for him*, as he pretends, was much afflict-
 ' ed at the Thoughts of a Separation, ap-
 ' prehending, that if she came once into
 ' the Power of the Marquis, she would
 ' be compelled to disclaim the Marriage,
 ' and swear a Rape against him.

What stronger Proof can be had, at so
 great a Length of Time, of Lord *Lovat's*
 Innocence, than what this very aspersing
 Author himself has here deduced? The
 Lady was loath to quit her Husband, who
 in the unhappy Situation he was then in, had
 it not in his Power to protect her; and why
 was she thus in Pain for parting from him,
 but because she loved him, and foresaw
 from her Knowledge of her Brother's Tem-
 per, that she must be obliged, in her own
 Defence, to join in the Prosecution? The
 great Powerful Heads of Clans in *Scotland*,
 in those Days, were as absolute in their
 own Families as the grand Sultan in his
 Seraglio; therefore are we not to wonder
 that Lady *Lovat* was intimidated to act
 against the Dictates of her Heart and Con-
 science.

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After so natural and equitable a State of this Transaction, which one would think might appear to all Men of Candor, I have been surprized that his Lordship's Character herein had not been publickly cleared up and vindicated long before now. But this shews the Depravity of the Age we live in. Men are so habituated to Scandal and Obloquy, that they won't be at the Pains of being set right by ever so cursory an Examen of any disputable Point. The Origin of this uncharitable Indolence lies with modern Writers, who so abundantly delight to deal in Scandal and Falsehood. Need we go farther to prove this than the Work before us, or the Quotation from it just produced? Here it is confess'd that Lady *Lovat* loved her Husband tenderly, and was loath to leave him, apprehending the Consequence; but for fear this Avowal, which Truth forced from the Author, should produce more favourable Thoughts of Lord *Lovat*, he adds, *as he pretends*, alluding that all that may have been suggested of Lady *Lovat*'s Affection, was pretended by my Lord to cover himself from the Infamy of a Rape. Why should Truth be less the Truth because it comes from Lord *Lovat*? There are others still living who can attest this Truth as well as his

his Lordship ; and if there was none, the Fact speaks for itself ; the Presumption is too strong and reasonable to be destroyed by a Pen dipt in Gall.

The next thing that seems to reflect on Lord *Lovnt's* Character, is the Double-dealing imputed to him after he had listed himself in the Service of the Court of St. *Germain's*. A breach of Trust is most assuredly dishonourable ; but this Nobleman is not the first that has been obliged to a seeming Commission of this Species of Guilt without being really Criminal, or swerving from the strictest Laws of Honour. And this seems to have been Lord *Lovat's* Case, even taking it on the Face of this Author's own stating.

The Writer, though he differs in his Narrative of Lord *Lovat's* Reception in *France*, and the Plot, from Mr. *Lockhart* of *Carnwath*, who treats the same Subject, yet seems to conclude with that great Man, that Captain *Frazer* had not kept up to the Confidence reposed in him.

† Upon the whole, says he, notwithstanding the Obscurity and Variety of Opinions as to the Plot, it appears very plain that Captain *Frazer* was originally employed in it by the Court of *Versailles* and St. *Germain's* ; and that he discovered

vered the same to the Duke of *Queensbury*, and promised to make a farther Discovery, for which Purpose a Pass from the Earl of *Nottingham* was procured him.

I can see no Reason why this Writer should thus peremptorily define concerning this Nobleman's Conduct on this Occasion. Sure I am, it does not appear from the whole Tenor of his Life, that he was actuated by any other Principle, than that by which he seems to have shaped his late Conduct. And though we, the Friends of the Government, have taken up a Principle of a different Completion, which may be this Writer's Case, I see no Right we have to calumniate the Professor of an opposite Opinion, or to advance a Supposition of him reflecting on his Honour, if not supported by Truth. I am not an Advocate for Lord *Lovat's* Principle; but if, as I have often said before in the Course of this Tract, he took it up as being the Result of his Reason, and his Notions of Justice, his adhering to it can be no Reflection upon his Honour. On the contrary, his swerving from it, from Motives of Interest only, would be such a Wound to his Character, as I should not attempt to heal. Let other Pens be drawn to skin over
such

such Sores, mine shall never be employed to palliate Actions that savour strongly of Avarice and Self-Conveniency.

But why shall we not believe my Lord *Lovat* as soon as this anonymous Writer, whom no Body knows, and whose Tendency to Obloquy and Romance is obvious to all the Earth? His Lordship gives a very reasonable and natural Account of this Transaction; nor does his being suspected abroad prove his Misconduct at Home. It has been the Fate of many an honest innocent Man to be accused wrongfully, and to suffer severely for ill-founded Suspicions.

The House of *Athol*, Lord *Lovat's* implacable Enemies, though then publicly suspected to be in the Interest of the Court of *St. Germain's*, opposed all his Measures in the *Highlands*, so far as to render it impossible for him to execute his Commission according to the first Plan. This induced his Lordship, always fruitful in Expedients, to vary his Scheme, and endeavour creating new Friends, or rather bringing back old ones to the Interest of his Employer. To this End, when he found that the *Murrays* had poisoned and prejudiced all the professed Jacobites against him, he addresses himself to those who tho' covered, he knew he mean
and

and wish better to the Cause of the exiled Family, than most of the Bumper-drinking Pretenders to that Interest.

The chief of these in *Scotland* was the Duke of *Q——y*, and in *England* the Earl of *N——m*. They were both Men of Depth and Sagacity; and such was their Prudence, that they passed upon the Publick for being, in Principle, what Lord *Lovat* knew them not to be. This discerning Emissary saw what those Ministers had hid from even their Royal Employer; and when they perceived their real Principle discovered, they cherished the Proposal made to them, and took the Proposer under their Protection. In short, the concealed Jacobites undertook what the professed ones refused to do; but their Refusal was solely owing to the House of *Atbol*, who being the implacable Enemies of Captain *Frazer*, would neither hear of him themselves, nor allow any other of the Party to treat or associate with him.

'Tis not for me to say what the Proposal was which Captain *Frazer* made to the Duke of *Queensbury*, but it may be supposed that it tended to a Restoration of the exiled Family: And though my Lord *Lovat* never would directly open this Scene between him and his Grace, and my Lord *Nottingham*; yet is not the World

at a Loss for a thorough Knowledge of the whole Transaction. His Lordship, indeed, says enough to confirm what we have by other means, and that upon this Author's Testimony.

‘*The Duke of *Queensbury* and he (Captain *Frazer*) entered into an Agreement, that in case the intended Revolution should take Effect, then the Captain was to use his good Offices in favour of the Duke and his Family; but if on the Contrary, the Schemes of the Jacobites should be frustrated, then his Grace engaged to befriend the Captain, and promote his Interest.’

What was this reciprocal Agreement, but that if Captain *Frazer*, who was to return to *St. Germain's*, should not succeed in bringing that Court into the new Scheme concertee between him and the exiled Family's best but secret Friends, in such Case he should endeavour to reconcile his Grace to the Ministers at *St. Germain's*, so that he might find Friends among them, should the Projects of the noted Jacobites take Effect. The true State of the Case was this: The concealed Jacobites had no Opinion of either the Steadiness or Secrecy of their more noted Brethren, and therefore would have nothing, or but very little
to

to do with them. And on the other Hand, the flagrant Jacobites suspected every Advance that might be made either to themselves directly, or to the Court of Saint *Germain*s by their concealed Brethren, to be so many Snares laid for them in order to ruin them. For Instance, the great Families of the *Hamiltons*, *Murrays*, *Gordons*, &c. suspected the *Campbells*, *Douglafs's*, *Kerrs*, &c. of having Designs to involve them in Plots; and these again had no great Confidence in the Conduct or Secrecy of the former.

I make use of these Names only to illustrate the Subject I am upon; for however things may have been in those early Days, we must suppose they are quite otherwise at present.—But to return to Captain *Frazer*.—After he had settled a Plan with the Duke of *Queensbury*, and the Earl of *Nottingham*, which, if adhered to and executed, would have answered the Purposes of the exiled Family better and more assuredly than any projected by their more open Friends in *Scotland* or *England*, the Captain returned to *France*. But being still pursued by the Malice and Enmity of the Marquis of *Atbol*, who had prejudiced all the flagrant Jacobites against him, 'tis no Wonder that he was suspected by the Court of *St. Germain*s at his Return, and that he was punished for

a Conduct which merited Gratitude and Recompence.

Captain *Frazer's* Attempt upon the Heiress of *Lovat*, his Usage to Lord *Mungo Murray*, whom he threatened to put to Death in his Journey, in Company with Lord *Salton*, as related by this Author, page 19 and 20. and his Marriage with the Dowager Lady *Lovat*; these Facts, I say, were such Indignities as the *Athol* Family never did forgive. They had Captain *Frazer* so narrowly watched, that all his Interviews, how secret soever with the Duke of *Queensbury*, were known to the Marquis of *Athol*, who was so intent upon the Destruction of Captain *Frazer*, and so jealous of the Duke of *Queensbury*, that he gave the Alarm at *St. Germain's* by an Express, which preceded the Captain's Arrival at that Court.

Thus are we to account for the Suspicions entertained of Captain *Frazer* at the Court of *St. Germain's*, and for the hard Usage he met with in Consequence of these ill-grounded Suspicions. So prejudiced were the Pretender's Ministers by the *Athol* Family, and all those of their Stamp, whom they spirited up against Captain *Frazer*, that he was refused for a while to be heard in his own Justification. But has not such been the Fate of many others, who

who have fallen a Sacrifice to the private Resentment of Jealousy, Envy, Ambition, or secret Views of the Heads of Parties ? The *Atbol* Family in those Days very probably would rather the exiled Family should never be restored, however inclined to the Restoration, than that it should be brought about by their inveterate Enemies, such as they looked upon the Duke of *Queensbury* and his Party to be.

There are no Limits to the Resentment of some Men, any more than to their secret Envy and Ambition. They will have Things their own Way, or they won't have them at all. Nay, they shall secretly, if not openly thwart all Schemes and Projects that come not originally from themselves, though calculated to answer their own professed Views. Much of this Species of Policy had been practised from the Revolution to the Accession of the present Royal Family ; and I believe it is now no Secret, that the Enmity conceived against Lord *Mar* by his own Party in 1715, proved of more Advantage to the Government than all its own Efforts. Nor do I doubt but it will be known hereafter, that Jealousy and Suspicion among the Chiefs in the late Rebellion, have contributed to its Suppression more than Superiority of Power, or even Corruption.

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We may suppose National as well as Family Competitions on these Occasions ; and it is happy for us, the steady Friends of the Government, that these sort of Obstructions have been, and very likely ever will be, in the Way of those who may wish a Change. The Jacobites in each Kingdom have differed and jangled among one another, and the Bulk of neither would not agree that the black Work should be done by the other. These Party and National Jealousies have been and always will be our Safety ; therefore should all the true Friends of our august Royal Family exult whenever any open Efforts are made in favour of the abjured House, not only because every such Effort must necessarily prove abortive from the Reasons alledged, but because the Suppression of every such Effort must strengthen the Hands of the Prince, and add to the Power of the Crown.

The best coloured Objection to my Vindication of Lord *Lovat*, as to Principle, is his Conduct in 1715, when he acted a Part that seems to clash with that Steadiness which is thought virtuous when once a Man adopts a Principle by the Lights of his Reason and his Notions of Justice. Let me repeat it again, for in the viciated Age we live in a Man can't too often or

too

too clearly manifest his Loyalty and Integrity. I am no Advocate for Jacobitism, which now has scarce any Existence among us; I am no Friend to the Principle, which seems to me to have been adopted by Lord *Lovat* as early as he was capable of chusing; all I contend for is, that he has all along been steddy and consistent; that however mistaken the Principle he adhered to was, yet as he had made his Election of it with no view to Self-interest, he is a Man of Virtue and Honour for keeping up to it, since he could not be convinced of his Error.—Let us see how his Lordship's Conduct in 1715 can be reconciled to this virtuous Steadiness, so much the Characteristic of a Man of Honour.

As soon as Captain *Frazer* saw the Com-motions of the Year 1715 take Root, he quitted his Retirement in *France* with a View of serving the Cause he had had all along at his Heart. But being no sooner arrived at *London* than he heard of *Lewis XIVth's* Death, he altered his first Plan, which was to apply himself to the most noted *English* Jacobites for Means to put himself at the Head of his Clan, in order to join the Earl of *Seaforth* then up in Arms for the Pretender, and made his Court to the Friends of the Government. But let us examine how this Variation can be construed

strued to have destroyed that Character for Steadiness of Principle which is so commendable.

Whatever Hopes there may have been, that *Lewis XIV.* would support the Pretender's Interest, there could be none of the Duke of *Orleans*, Regent of *France*, as it could not be supposed he would help cutting the Bough from under his own Feet. His Title to the Crown, in virtue of the Treaty of *Utrecht*, could be supported only by the new Royal Family placed on the Throne of *England*; wherefore it cannot be imagined, that the Regent would assist against his natural Friends and Allies.

The Scene then thus changing between the Time of Captain *Frazer's* leaving *Paris*, and his Arrival at *London*, it may be supposed that one of his Penetration would not embark openly in a Cause which he saw could not succeed. He saw the resisting *Scots* disunited among themselves, and jealous of their Chief the Earl of *Mar*, and he saw that no Succour was to be expected from *France*, and knew that without Foreign Aid they could never succeed, even tho' they had been more united than they were. He saw again, that the *English* did not arm as they had promised; that there was little Reliance on a Nation so fickle and

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unsteady, and that had they been less so, they would never cordially co-operate in a Work begun and chiefly carried on by a Nation they are jealous of from Nature. In short, Captain *Frazer* knew the natural Prejudice of the *English* Nation to all others, and could never persuade himself that they would heartily join in taking a King from the *Scots*, however the Disaffected among them might wish for an Exchange, at least, not unless they saw a sure Game, which could never be without the Aid of *France*, which was not to be expected during the Regency.

These, we may suppose, were partly the Motives that had determined Captain *Frazer* to act the Part he did in the Year 1715. And it is probable he had a View to the Scene he is thought to have been busied in of late, when he sided with the Government in those early Days. He might think, that though there were then no Hopes of Success, because of the Death of *Lewis XIV.* yet that a more favourable Time might come, and therefore it became him to strengthen himself against such an Opportunity. Supposing Lord *Lovat* had not any View to his own immediate Interest, which, without doubt he might have without being in the least criminal, it was natural for one of his Discernment and Sa-

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gacity

gacity, to see that a Time would happen, wherein, strengthening his Hands would be of singular Use to the Cause he had adopted from his earliest Youth. Therefore, taking this Nobleman's Conduct in 1715 in this Light, and to compare it with his Conduct in the present Year, we shall find no Reason for loading him with that Weight of Calumny which this Author flings upon him.

In 1715, his Lordship did not appear openly in favour of his true Principle, because he saw no Hopes of Success, and believed the Method he took would hereafter enable him to be more useful to the Interest he secretly espoused. But in 1745 the Case was quite altered, or at least appeared so to him. He saw *France* able, and believed her willing to support the Interest of the Pretender, because it seem'd to him to have been her own to promote it. He saw a young Adventurer come from abroad, who seemed to him to have been cut out by Nature for the arduous Work he undertook. His Lordship might no longer dread the Effects of Feud or Disunion among the *Scots* Chiefs, having a Leader of so distinguished a Character to reduce them to Duty and Concord. He might have reckoned likewise, perhaps, on the Murmurs and Complaints of the *English*, as
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published by the daily and weekly Hack-nies of the Press, most of whom write for Bread, and are as little to be relied on for a Description of the public Discontent, as the wavering pretended Patriots that create it on Purpose to rise upon the Shoulders of the Discontented to Posts and Employments.

Here then may be observed a certain Uniformity in Lord *Lovat's* Character. His Views were always the same, how differently soever he may have seem'd to prosecute them. In 1702, when he found it impracticable to promote his favourite Cause on the Plan he first laid down to himself, he varied it, like a skilful Artist, by addressing himself, and gaining, as has been said, the Duke of *Queensberry*, and others of the concealed prudent Men of those Times. In 1715 he varies a second Time his Plan, when he saw that the Death of *Lewis XIV.* had taken away all Hopes of Success from those who had taken up Arms against the Government. And now that every thing seemed to concur to the Completion of his Desires, we find him steddily promoting, but with his wonted Caution still, the Cause he had made Choice of as early as he was capable of choosing.

Having thus, I hope, established Lord *Lovat's* Character for *Steddiness of Principle*,

ciple, let me not be understood to intend the rendering that Nobleman more obnoxious to the Government than he may be already. Far be it from me to lean upon the Unfortunate, such as I deem his Lordship, for having fallen under the Displeasure of the Court, how innocent soever he may be in the main. The Lord President *Forbes* indeed tells his Lordship*, "That his Conversation ever since the Pretender's Arrival, falls under the *Construction of Treason.*" But notwithstanding what that learned Civilian asserts in this Place, I will suppose he spoke not so much his Opinion, as to intimidate and deter Lord *Lovat* from openly pursuing the Dictates of a Heart which the President believed to be steady in that Principle which had been taken up long before. The Law of *England* requires something more substantial than Words spoken, perhaps inadvertently, in Conversation, in order to convict a Subject of Treason; and if nothing else appears against Lord *Lovat*, 'tis probable his noble Judges may not think him as culpable as this Author and some others take him to be at present. This I am sure of, their Lordships will never condemn him for *Stediness of Principle* only; and the less, if they suppose it founded on the pure Lights of

of his Reason, and his Notions of Justice. They, no doubt, would wish as I do, and all the Friends of the Government, that Lord *Lovat*, and all his mistaken Countrymen, had taken up a Principle more consistent with their own and their Country's Interest. But they are too equitable and generous to make any Man, much less one of their own august Body, feel the Weight of their Power only because he may differ in Principle from themselves, if he commits no Overt-act of Treason within the Letter and evident Meaning of the Law.

But leaving this unfortunate Nobleman to clear up the Innocency of his Actions with regard to the late unhappy Struggles and Confusions of his Country, we will pursue this Author of his Life, whose Talent for Romance is so distinguishable throughout his whole Performance, but in no Part of it has he unguarded himself so much, as where he cloaths Lord *Lovat* with the Habit of a *Jesuit* *. “ By the Interposition and friendly Assistance of the Pope's Nuncio and some other Clergymen, he procured his Release from the *Bastile* in the Year 1708, and in a short Time thereafter was admitted into the holy Order and Profession of a *Jesuit* ; in that Capacity he resided and had

“ a

* Page 51.

“ a Living at *St. Omers* for many Years,
 “ where he distinguished himself for his
 “ Learning and Piety, and discharged his
 “ holy Office with universal Applause, and
 “ to the Admiration of his ignorant and
 “ deluded Flock. During this Period of
 “ Time the Captain was entirely dead to
 “ the active World, and buried from his
 “ Friends and Relations: But this did not
 “ hinder the Zeal of some of his Friends in
 “ *Scotland* from endeavouring to inform
 “ themselves of his Fate, &c. Therefore Ma-
 “ jor *Frazer* of *Castle-Leathers*, an old
 “ Friend and Follower of the Captain’s,
 “ was in the Year 1714 sent by them into
 “ *France* upon that Business.—Well, after
 a painful Search, the Major found our
Jesuit at *St. Omers* in the Exercise of his
 Function. But as great a *Devôt* as he
 was, the Major it seems was able to per-
 suade him to quit the Frock, to take up
 Armour and the broad Sword.

* “ These Remonstrances tended greatly
 “ to rouse him from his Lethargy; but
 “ what chiefly determined him to follow
 “ his Friend’s Advice, was a Prospect of
 “ the Troubles that then threatened these
 “ Kingdoms by the Death of her sacred
 “ Majesty Queen *Anne*, of which he pro-
 “ posed to take Advantage. Another thing,
 “ too

“ too, that greatly contributed to incline
 “ our *Jesuit* to abandon his sacerdotal Of-
 “ fice, was an Apprehension that some of
 “ his lascivious Pranks at *St. Omers* would
 “ soon come to Light, in regard that in his
 “ amorous Intercourses he had not used that
 “ Caution and Secrecy that was necessary
 “ to prevent a Discovery, which might be
 “ attended with fatal Consequences to one
 “ of his Character. The Captain, in Pur-
 “ suance of that Resolution, pretending a
 “ Necessity of going some Way into the
 “ Country upon important Business, set out
 “ with his Friend for *England*, where he
 “ arrived about the breaking out of the
 “ Rebellion in the Year 1715.

Here follows the Paragraph which un-
 folds the Author's Meaning for embroider-
 ing his Work with this fulsome Tale of his
 Lordship's turning *Jesuit* *. “ But before
 “ we relate the Captain's Proceedings at
 “ that Time, I shall beg Leave to enter-
 “ tain the Reader with some Particulars in
 “ relation to him whilst at *St. Omers*, of
 “ which I was informed by a Gentleman
 “ of Credit, who travelled in that Country
 “ several Years after our Captain apostati-
 “ zed and quitted his religious Profession.

I have been at the Pains of so long a
 Quotation from the Novel, of which Lord

Lovat

Lovat is introduced as the Hero, that the Reader may at one View be no longer in Suspense concerning the Weakness of the Author's Head, and the Rottenness of his Heart. His Ignorance appears in every Page of his Romance, but particularly in every Line of this Quotation from him; and his Malice is no less conspicuous. He was never in Popish Countries, or if he was, was too obscure to have an Opportunity of acquiring any competent Knowledge of the Order and Discipline of the *Romish* Church; and so was contented to be obliged for this Part of his Legend to some Acquaintance, who took this Method to expose him, as the just Reward of his inhuman Treatment of an injured Nobleman.

In 1708, he says, Lord *Lovat* was released from the *Bastile*, took on the Habit of a *Jesuit*, was immediately inducted to a Living at *St. Omers*, where he resided to the great Edification of his deluded Flock, till 1714, when he eloped from them to come to *England*. And to what End was this Groupe of Falsities and Inconsistencies blended thus together? Why, for the Sake of diverting the Protestant Reader with the Hypocrisy and Lewdness of a *Jesuit* intrusted with the Cure of Souls.

We shall presently draw a faithful Portrait of this disfigured Nobleman during his Stay

Stay in *France* ; but first let us examine this Scribe's Narrative of his Conduct there. In the first Place, no Jesuits nor other Regulars are admitted to Livings, or the Exercise of Parochial Functions in Popish Countries ; next, no Jesuit, by the Rules of the Society, is admitted to the Use of the Confessional, that is, is permitted to hear Confessions, before he be fifteen Years at least a profess'd Member of the Society, and in Priests Orders. These are Facts, and uncontrovertibly such. What then must become of that disingenuous Fabrick rais'd by our Author on the false Basis of Lord *Lovat's* becoming a Jesuit ?

The credulous Scribe heard there was such a Town in *French Flanders* as *St. Omers*, and that there was a College of *English* Jesuits there. This Intelligence, he thought, was Foundation enough for him to build upon. Thus, without examining the Soundness or Unsoundness of it, he presently sets about erecting such a Pile upon it, as he was sure would tickle the Fancy of the common Run of his Readers, and augment their Spleen to the Church of *Rome*. This, and the Sale of his Book, was all that he aim'd at. If he could but fill his Pockets, and increase the Prejudice of his Readers to Popery, he was inattentive to every other Consideration. He

dropt Truth, which should be the Guide of all Writers, but of Historians particularly ; and he steel'd his Heart against the soothing Dictates of Charity, which forbids Calumny and Detraction.

What serious Man, that reflects on the Duties of a Christian in regard to his Neighbour, or of a rational Being in regard to Society, can read without Indignation the scurrilous Impositions of this Writer, from Page 53 to 57 of his indecent Work ? Language adapted to the Stews only, ill becomes an Historian ; and Phrases suitable to the Character of a *Drury-lane* Hero, suit very ill with that of a *British* Peer. But Lord *Lovat* was fallen under the Displeasure of the Government ; the Cry was up against him, and the P—k was to be feasted, not only at his Expence, but that of Truth, Charity, and even of Modesty and Decency. But leaving this slovenly, abusive Writer to the Correction of his Betters, whose high Privileges he has invaded, I shall here give a succinct, but true Account of Lord *Lovat's* Life while he staid in *France*, from 1702 till 1715.

After an unsuccessful Attempt, as has been observed, of answering the Views of the Court of St. *Germain's* in *Scotland* in 1702, my Lord *Lovat* returned to *France*, where he found the House of *Atbol* had given an
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ill Impression of him, tho' they themselves had been the sole Authors of his Miscarriage. But his Lordship's Innocence appearing soon after, he was not only releas'd from the *Bastile*, where he remained but a few Months, but his Services rewarded with so honourable Pensions from the Court of *St. Germain*, *Versailles* and *Madrid*, that he was enabled to live not only with Ease and Comfort, but in some Degree of the Splendor becoming his Rank.

The Place he chose for his Residence was *Saumure*, a beautiful small Town delightfully situated on the River *Loire*, not far from *Orleans*. Here he occupied a genteel House, kept a handsome Equipage, and saw and was seen by the best Company in that polite and populous Neighbourhood. But, far from indulging a beastly, obscene, luxurious Life in this Retreat, as our weak Author insinuates of him at *St. Omers*, a Place he never was at but as a Traveller, his Lordship's Time was chiefly employed in the Conversation of the Learned. And as the Fathers of the Orat'ry, an Order of Conventual Priests in Popish Countries, were deemed, and were in Reality the most learned Body in *France* in those Days, Lord *Lovat* was seldom without two or more of those learned Men, at his House.

Two Observations naturally occur from Lord *Lovat's* Choice of *Saumure* for the Place of his Residence, and from his Choice of Company at *Saumure*. The first is, that if he had been a Spy from our Court or any other, as has been often suggested of him, he would, nay, he must necessarily reside at or very near the Metropolis and the Courts, as the only Scenes of Action, where he could gather up such Intelligence as would answer the Views of his Employers. And the second is, that the Jesuits were no Favourites with his Lordship, nor he with them, because of the continual Enmity known to be between their Society and the *Oratorians*, with whom 'tis indisputable he spent most of his Time during his Residence at *Saumure*, which was from 1703 to 1715.

Having thus cleared away the Rubbish, which this Writer threw in the Reader's way, purposely that he might not be able to discern Lord *Lovat's* true Character, I might be excused following so notorious a Mangler of Reputation any farther; but the same Love of Justice which induced me to take him in hand at all, engages me to keep him Company to the End of his Journey.

What a Fable has he invented * of Lord *Mungo Murray*, whom he represents stealing

* Page. 71, 72.

ing away at Noon-day, and in the most public Street of *Edinburgh*, into a Wine-cellar from Lord *Lovat*, whom he attack'd with a drawn Sword? I don't know with what Weapon Lord *Lovat* frighted away this Assailant, but sure I am that this Author cuts away with a double-edged Weapon. In the same Page (72) my Lord *Lovat's* *cruel and unworthy Usage had occasioned a Separation between him and his late Lady of the Argyle Family*. Have we no Separations in *England* but what are owing to Cruelty on the Husband's Side? If the Men are admitted as Evidence in this Cause, I dare say we shall find that Separations are not always the Result of the Husband's Cruelty.

The Author spends much of his Ink and Time, without doubt to spin his Subject, in order to swell his Book to Eighteen Pennyworth, to shew the Tyranny of this Nobleman over his Servants, Tenants and Vassals. And to give a Colour to all he says on this Head, tells a dreadful Story of his Lordship's base Treatment of one Mr. *Frazer* of *Phopacy*, and one Mr. *Cuthbert*; another of one Mr. *Robertson*, and several as monstrous ones about his Cruelty to his Servants, both Male and Female. And to give the whole an Air of Credibility, adds, † “ This
“ may

† Page 81, 82.

“ may seem incredible in a free Coun-
 “ try, where the Laws have their free
 “ Execution; but to one that considers
 “ the Poverty and Subjection of these Peo-
 “ ple to a lawless Master and Chief, it
 “ may not be thought so strange; there are
 “ many Persons now living, who have been
 “ treated in the Manner I have related.”

It would be necessary to speed a Com-
 mission on the Spot and examine Witnesses,
 if a Man would descend to Particulars, as
 this Writer affects to do. But he has for-
 feited all Title to the good Opinion of the
 Public, by his Invention of the long fulsome
 Tale of the Jesuit and Confessor, the Curate
 and the Ravisher at *St. Omer's*. He has said
 not a single Word of Truth in that whole
 Narrative. And if we be sure his Coin was
 base at *St. Omer's*, why should we suppose
 his Coin at *Inverness* to be of purer Al-
 lay?

There is a recent Proof that Lord *Lovat*
 is beloved of his Tenants and Vassals, and
 even of his Servants; and I can never be-
 lieve that such a Monster and Tyrant as
 he is represented to be by this Scribe,
 would or could have their Hearts and
 Wishes. But a Book must be wrote, a
 Volume must be filled; Pockets must be
 filled likewise; and much Dirt must be
 flung,

flung, in order to render the Hero of the Romance a fit Object for the Resentment, the Ridicule, Mirth and Laughter of the Populace.

Tho' this Nobleman has not himself appear'd in Arms in favour of the Pretender, he is said, by the Lord President and some others, to have winked at his Clan's following his Son, the Master of *Lovat*, in support of the young Pretender. These Vassals and these Tenants could not be compelled to this Service, as it was against Law; therefore it is certain that this illegal rising and arming in favour of the exil'd Family, must have been spontaneous and voluntary. But can it be supposed, that such a large Body of People would thus have engaged in a Cause not disagreeable to their Lord, if he had oppress'd them so tyrannically and inhumanly as suggested by this Author? No; on the contrary, they would have joined the opposite Party to be revenged of him.

But before I quit this Writer on this Part of his Subject, let me be indulg'd to expose his very extraordinary religious Zeal and Reverence for the Clergy of the established Church. After he had display'd his Talents for many Pages, in endeavouring to cover Lord *Lovat* with the Infamy of setting

ting on Villains to murder one Gentleman in the Neighbourhood, to kill and hamstring the Cattle of another, and to burn and destroy the Houses and Barns of a third; he boldly says, that the whole Scene came to Light by the voluntary private Confession of one of the Convicts to a Clergyman of *Inverness* in the Exercise of his Priestly Function, who discovered the big Secret to a few Friends*. I hope there is no Truth in this heavy Charge brought against one honoured with the Priestly Office. But could I believe this and many other such Narratives, I should no longer wonder at the Discontinuance of auricular Confession by the Sons of our happy Reformation.

The Author, as I said before, having all his Views fix'd on the Emoluments likely to arise by the Sale of his Book, heeded neither Truth nor Decency. The Jesuit or the Confessor, the Peer or the Priest of our holy reformed Church, all was Fish that came to his Net, provided the Purpose of his writing was answer'd. Lord *Lovat* was to be blacken'd, and no Matter by whom smutt'd; so as the Figure was likely to please the Public. Perhaps

too the disgracing a Clergyman, (and what greater Disgrace can there be to a Priest, than his revealing Secrets imparted to him by a dying Man, who imagined, perhaps, he was mollifying his great Judge, when he avow'd his Guilt to his Minister;) perhaps too, I say, the depreciating and vilifying the Priestly Function, may have been thought to be a Recommendation of his Book.

Variety is the Idol of the Populace of most Countries, but of our's most of any in the World. Therefore our Author, whose Aim was to please the lower Class of our People, employ'd all his Art to embellish this Work with such a Variety of Facts and Events, as should give Pleasure to those to whom he designed to make his Court. It is in this Light that we are to consider him, when he tells us of Lord *Lovat's* Monument, the pompous Inscription upon it, and his Answer [pag. 95.] to Sir *Robert Monro* concerning it. The same may be suggested of the Speech said to be made by this Peer after the late Action at *Culloden*, on his View from a high Hill, of the Devastations committed by our Troops after the Battle. * “ He thereupon ad-
H “ dressed

" dressed his sorrowful Clan with these
 " Words,—Now, Gentlemen, you see
 " my Predictions, *that our Enemies would*
 " *destroy us with Fire and Sword*, prove
 " true. They have begun with me, and
 " will not make an end before they have
 " laid waste, ravaged and burnt our un-
 " happy Country.

I believe this Writer has as little Reason
 as I to know what that Nobleman said on
 that Occasion; but I confess it probable
 that he might have explain'd himself to
 the like Purpose, because I fear our Army
 had furnished too plausible a Pretext for
 the Assertion. I cannot so readily assent
 to what he asserts in the immediate fore-
 going Page concerning the young Pretender's
 Irresolution.

* " The Pretender's Son, after the De-
 " feat at *Culloden*, fled the same Night to
 " Lord *Lovat's* House, and finding his
 " Lordship at Home in his Bed-chamber,
 " he burst out into Tears, and said, *My*
 " *good Lord, we are undone, my Heart bleeds*
 " *for poor Scotland*; and without adding
 " more, he fell down upon the Bed and
 " swooned away."

As

As great and heroic Souls feel for the Anxieties of their Fellow-creatures, it would be natural for that young Adventurer to deplore the Fate of those who had embarked in his Cause. But, from the Character we have had of him by different Hands, 'tis not likely that he so far yielded to the Strokes of his ill Fortune as to sink under them, as is here reported of him. But, pray, how comes it that this Author can so exactly relate what happened in Lord *Lovat's* Bed-chamber? And why not, as well as he knows what did not happen at *St. Omers*?

It being high Time to quit such Company, I here take leave of him, assuring him however, that I have no Quarrel to his getting Bread, provided he gets it honestly. And before we part, I must let him know, that there cannot be a more dishonest or ignominious Way in the World of earning a Livelihood, than by misrepresenting and traducing Characters, and particularly those of Rank and Eminency. My Lord *Lovat* is not without his Faults; and who is faultless? But it is not because a Man has some Faults, that he must be represented as a Monster with no one Perfection. The Presumpti-
on

on is too violent to be believed, if there had been no other room for Suspicion. But this Writer has laid himself so open in many Parts of his Work, that I will venture to say, *it is safer not to believe a Word he says, than to believe all he says!*

FINIS.

